

March 26, '85.

Dear Gabi,

We probably met during one of my trips to Bangkok, but since there was a group of people, I do not remember whether we have talked. I am glad with your letter, and for your sister I can also write in German, if she has a question, although English is easier. I am preparing a talk in German for a group here. Your question shows that you really consider realities and that is the right condition for the development of satipatthana.

I finished sobhana cetasikas, but sent my last extra copy to Dhammadinna in Canada, since she insisted so much. They will eventually be printed in Sri Lanka, and you could ask a copy to:

Dr. Goonesinghe
111/1 Isipathana Avenue
Anderson Road
Dehiwala
Sri Lanka.

I am sending you two copies of letters, something about kamma, my typewriter can only do a limited number of copies at a time. Do you have the address of Sarah and Jonothan in Hongkong? We do not correspond often, since they do not have much time.

Books: the best and oldest commentaries are: Visuddhimagga, Path of Purity, and 'Expositor', Atthasalini, available at Pali Text society, England (Sarah may have the address) but Visuddhimagga is also available at: Buddhist Publication Society
P.O. Box 61
Kandy
Sri Lanka

At the same address you could inquire by Ven. Nyanaponika about German translations.

All suttas are available at Pali Text Society. Where are you going to in autumn, and please give me your new address.
Equanimity. I wrote about it in my sobhana cetasikas. When one thinks: this is not my problem, is the citta kusala or akusala? The wholesome quality equanimity, tatramajjhattata, arises with each kusala citta and it is balance of mind, 'keeps in the middle', prevent deficiency and excess. We may think that there is this quality when there is neither like nor dislike, but there may be ignorance instead of this equanimity. Tatramajjhattata is not indifferent feeling. It is not feeling, but it belongs to sakharakkhandha, the khandha in which are the cetasikas which are not feeling or saññā are included. There are many forms and degrees of this quality. It can be cultivated and be an object of calm, then it is one of the / 'divine abidings' (brahmavihāras), the others being metta, compassion and sympathetic joy. Then it promotes the aspect of neutrality towards beings. At that moment one sees that beings receive the consequences of their deeds, it has to be like that. One can think so with kusala citta. At another moment one may cultivate metta, when one does an act of kindness, or compassion, when one relieves someone's suffering, or sympathetic joy, when one rejoices in someone else's good fortune,

but only one brahmavihara at a time, since these aspects are different. One has to know when the cittas are kusala and when akusala in order to cultivate brahmaviharas, but they can and should be cultivated in daily life. For example, when one has aversion about someone's sufferings, there is not true compassion, but dosa-mūla-citta. When one cultivates 'kindness and likes the other person there are bound to be lobha-mūla-cittas. So it is with equanimity, we have to know: what is the reality at that moment. When there is no lobha, no dosa no ignorance, there can be this quality. One knows that one cannot do anything for someone who has to suffer, and one knows with kusala cittas that ~~xx~~ his pain is vipaka, produced by kamma, one sees cause and effect in life..

And also when one receives pleasant objects oneself, or one has to suffer unpleasant experiences, one knows: there are these eight worldly conditions of praise and blame, honour and dishonour, gain and loss, pain and well-being, and according to kamma these change all the time. Thus one is not elated nor depressed, one keeps balance of mind. ~~xx~~ The arahat who has eradicated defilements has perfect balance of mind. It can only be brought about by the development of wisdom. When one knows that there are no beings there will be more impartiality towards them, we will be less impatient, less disturbed.

When there is seeing, it is only visible object or colour which is seen, no person or thing. When you experience that, you will be less disturbed by what is seen, more equanimity. When we know that there is what we call a person, it is known through the mind-door, not through the eye-door. Person is not a reality, only a concept, formed up by thinking. But this thinking is conditioned by the seeing. The first step to develop pañña, wisdom, leading to perfect equanimity is realizing the difference between nama and rupa. When visible object appears, it is evident that there also must be the experience of visible object which is seeing. They seem to ~~xxx~~ appear together, but only one at a time can be object of mindfulness. When there is mindfulness, the characteristic of what appears can be known. At one moment it may be an experience, at another time it may be the reality which does not experience anything. It is useful to know what one does not know yet. We discussed these points often with Khun Sujin, since they are difficult for everybody, and the development of pañña takes many lives. So, do write anytime when you feel like discussing something.

Kind regards,